October 11, 195

The LUTHERAN WITNESS

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

ELMER O. KONRADI

Dedication of Six New Faculty Homes at Concordia Seminary, St. Louis

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"GENTLEMEN'S AGREEMENT"

Two weeks before the opening of school, one of our male teachers (his wife is also on our faculty) received a call from another Lutheran day school. One can hardly blame him (and his wife) for hoping to be released, for the congregation calling him is only a few miles from their home towns whereas we are many states away.

We held a special congregational meeting and voted not to release this teacher. We were very happy and thankful to retain him and his wife for we love them both dearly. They have been with us one year now, and it has been quite a few years since we have opened our school with a full faculty.

The call at this late date upset us all very much, and I can imagine how these two young people felt about it.

I am not well versed on the procedure of calling teachers, but it does seem that we could have at least a "gentlemen's agreement" between churches not to call teachers away from each other's schools — especially at such late dates.

Please forgive me if I am out of order in my opinions and suggestions. I thank God most sincerely for our Lutheran day schools and have no wish to make any controversy over this. J. H.

MORE DOCTRINAL ARTICLES

I suggest that the WITNESS be increased in size by adding eight pages to contain doctrinal articles. If the doctrinal articles of *Der Lutheraner* were translated and added to the WITNESS, it would accomplish much.

Pieper's *Dogmatics*, now translated into English, could furnish a lot of material for the added pages.

Linthicum, Md. PAUL M. KUEHN

"MORE INFORMATION"

Aren't there enough pocket-size editions? Make the WITNESS a magazine that caters to "flesh and bone" and offers encouragement, sets some goals, and gives more information. There should be more activity pictures, more articles on "issues," with Scriptural application.

Decatur, Ill. B. J. JORDAN

MORE EDUCATIONAL MATERIAL

As a layman I have spoken to fellow Lutherans who do not subscribe to the WITNESS. Their reasons for not subscribing, in which I agree, are: 1) too much technical material which is of little or no interest to the layman and 2) not enough educational material.

Therefore, I would make the following suggestions:

1) Add editorial or authoritative comment to each letter appearing on page 2.

2) Include suggested Bible readings and Bible helps.

3) Enlarge Prof. O. E. Sohn's column "What's the Answer?" and other uplifting departments.

4) Material of interest to ministers and teachers only, to be bulletined to them separately and omitted from the WITNESS.

Chicago OSCAR M. DIEZEL

"WE ARE A RURAL CHURCH"

Our family belongs to the Missouri Synod. When our grandson was baptized a year ago, there were five generations — all members — in our church. We are so thankful the good Lord permitted this, for at present our son is serving in the Armed Forces in Alaska.

Ours is a small congregation, as is our sister congregation, with whom we share the services of our pastor, a truly devoted shepherd, who drives 45 miles each Sunday to serve us. We have had a vacancy for more than nine months. Call after call has been sent and declined. One reason is that we are a rural church and there could be so many more things accomplished if we went into town and formed one parish.

Our beautiful white building (adjoined by a neat, well-cared-for cemetery), standing atop one of the rolling hills of this area, is visible to nearly all of the surrounding parishioners. We feel we are a fortunate and blessed group here in our community, secure in the knowledge that prayer and faith in God will take care of the major needs in our lives. We strive to do our share in providing for God's kingdom.

How can we be other than humbly thankful for the good life we are able to live in this rural area? There will be sadness in our hearts when the rural church cannot stay.

MRS. FRED HOLTHUS

Smith Center, Kans.

"POTENT REASON"

As I get it, the purpose of the article "Thomas Was Not With Them" (April 12 WITNESS) was to encourage regular church attendance. In my humble estimation, the article does just that and warns indirectly against indifferent attendance, without stretching or forcing the text in any manner whatsoever.

Our Savior did reprove Thomas in His way and manner — sweetly, tenderly, but positively — "Then saith He to Thomas . . . Behold . . . Be not faithless, but believing." Thomas was faithless, an outright unbeliever. He says so himself: "I will not believe." A man who will not believe is an unbeliever. Had Thomas died during this period of unbelief, he would have gone straight to hell. There is where all unbelievers go, and Thomas was no exception to the rule.

This Bible story always was [illegible] justly to emphasize the great da[illegible] in neglecting the Word. Had Tho[illegible] been where he belonged, with the [illegible] ciples that first Easter Eve, he w[illegible] have avoided the danger of hell's [illegible] If that is not a potent reason for reg[illegible] church attendance, then there is n[illegible]

DANIEL A. REICHE[illegible]

New Milford, N. J.

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THE COVER

At Concordia Seminary, St. L[illegible] faculty members and their families g[illegible] ered on September 9 at 5:30 P. M[illegible] dedicate six new faculty homes, ere[illegible] at the west end of Seminary Terrace[illegible] the campus. Members of the Boar[illegible] Control were special guests. Rev. H. J[illegible] Bouman (right), professor of system[illegible] theology, delivered the principal addr[illegible] Dr. Alfred O. Fuerbringer, president, [illegible] ciated at the dedication.

Built at an average cost of $23,000, [illegible] one-story brick residences have [illegible] basements and attached garages. K[illegible] neth E. Wischmeyer of St. Louis was [illegible] architect. Total cost of the project, [illegible] cluding site improvements, was $180,[illegible] Synod advanced the cost of construct[illegible] The debt will be amortized by ann[illegible] payments from the seminary's budget.

These six units make a total of [illegible] residences for the faculty on the 72-a[illegible] campus. However, to accommodate [illegible] faculty of 48 men, the seminary a[illegible] owns six residences off campus and t[illegible] six-unit apartment houses.

The Lutheran Witness

Official Organ of

The Lutheran Church — Missouri Synod

Direct all correspondence on business matters and changes of address of subscribers to Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo. Change cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

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THE LUTHERAN WITNESS

October 11, 1955, Vol. LXXIV, No. 21

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 a year, strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

PRINTED IN U. S. A.

FROM PAINTING BY MURILLO

Christ Feeding the Multitude

"There Is a Lad Here"

By ARTHUR A. MIESSLER

Pastor, Immanuel Church, Wentzville, Mo.

the New Testament account of he feeding of the 5,000 men in Galilee by Jesus, the disciples d the attention of the Master to presence of a boy who had ght his lunch with him. They "There is a lad here." Jesus this lad in a most wonderful ner.

ll four of the Gospels tell the of the great miracle in which boy figured, but none of the ers gives the name of the boy. pite the fact that he remains ymous, his portrait is clearly ted in the New Testament. When study his portrait, you discover this first-century boy possesses y of the qualities which make h so challenging in our gen- on.

Foresight

his lad is in the midst of the d. About Jesus were more than men, besides women and chil- . This lad was in the center of moving currents of human life. in such a place that you see modern youth. The presence of youth at the center of life means that youth not only is watching life today but is ready to take over life tomorrow. This lad in the midst of the crowd was better prepared for the future than many of the older people who were pushing close to Jesus. He remembered to bring his lunch; he remembered that he would need to eat; and he came prepared for the future hours when he would be hungry. This lad was looking forward. — Don't sell youth too cheaply! — This lad was willing to trust Jesus with everything he had; and he did it immediately and without question. He did not save even a sandwich for himself. Not only were 5,000 people fed, but the boy was fed, too. He gave up his lunch, but he got it back. There was more than enough with 12 baskets left over. The more we give, the more comes back to us. Generosity is a high quality, frequently seen in unselfish youth.

Shadows

In this New Testament story there are some shadows as well as highlights. The disciples notice this lad only when they need something which he has. They are more interested in his bread and fish than in his name.

The second shadow in this story comes from this thought: We do not know whether James and John and Peter followed up the lad after the day of the miracle and recruited him for serving permanently with Jesus. I like to believe they did. Perhaps this lad was a leader in the second generation of Christians in Jerusalem and Galilee. I do not know. But when I think how careless many disciples of Christ are today in looking up young people for service in the church, I am not sure. And I would like to be sure about that lad. I would like to be sure about thousands of lads slipping in and out of our church schools today. It is only when we have done all we can do to recruit them for serving permanently with our Lord Jesus Christ that we can be sure. We ought to be sure and not just half sure about our youth.

Prayer

Dear Lord, our heavenly Father, bless the lads who are here today that they may be recruited for Thy service tomorrow. We ask it in Christ's name, the name of Him who said: "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God." "Feed My lambs." Amen.

Colleges and Seminaries of Synod

St. Louis Seminary

Concordia Theological Seminary, St. Louis, began its 118th academic year September 18 with a service at the Field House. Prof. Lorenz Wunderlich officiated, Dr. Alfred O. Fuerbringer delivered the opening address, and Rev. T. A. Weinhold, President of the Western District, preached and inducted into office six new faculty members: Professors Harry G. Coiner, Erwin L. Lueker, and Gilbert A. Thiele; Assistant Professor Henry W. Reimann; and Instructors Charles D. Froehlich and Donald P. Meyer.

On the following day classes began for 200 students, a record number, in the first-year class; 168, second year; 170, third year; 156, fourth year; and 9 special students. With 172 vicars now serving in the field, the total enrollment in the undergraduate school is 875, the largest in the seminary's history. More than 50 were expected to enter the School for Graduate Studies, and 100 pastors in the Correspondence School.

The present teaching staff numbers 48: 27 professors, 7 assistant professors, 10 instructors, 3 professors on modified service, and 1 professor supplied by the Slovak Evangelical Lutheran Church. In the coming year the seminary's Board of Control plans to elect a director of libraries, an assistant librarian, and a professor of missions.

New Professors

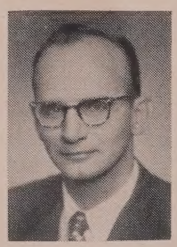
Harry G. Coiner, professor of pastoral theology and religious education, began his ministry at Our Savior Church, Port Washington, N. Y.; served as chaplain of the 102d Infantry Division in the U. S. and in Europe; was pastor of Pilgrim Church, Baltimore, where he was also Visitor of Circuit 4; and was secretary of Parish Education for the Eastern District. He is a member of Synod's Family Life Committee.

Prof. Harry G. Coiner

Born at Waynesboro, Va., November 27, 1912, he is a graduate of Concordia College, Conover, N. C., and Concordia Seminary, St. Louis; attended Johns Hopkins University, Baltimore (M. Ed., 1951); and holds membership in Phi Delta Kappa.

He married the former Henrietta Menson in 1938. The Coiners have four daughters: Betty, Virginia, Mary, and Constance.

Erwin L. Lueker, professor of systematic theology, was pastor of Luther Memorial Church, St. Louis; instructor at Concordia Seminary, St. Louis; professor at St. Paul's College, Concordia, Mo.; has contributed articles to synodical periodicals and edited the *Lutheran Cyclopedia.*



Prof. Erwin L. Lueker

Born near Dover, Ark., December 15, 1914, he was graduated from St. Paul's College, Concordia, Mo., and Concordia Seminary, St. Louis, (B. D., 1939); Washington University, Saint Louis (M. A., 1940, and Ph. D., 1942); and attended Concordia Seminary Graduate School.

He married Anna Marie Schick in 1943. They have three children: Erwin, Jr., Lisette, and George.

Gilbert A. Thiele, professor of historical theology, served Wisconsin Synod churches in Bristol and Milwaukee, Wis., and St. Paul, Minn.; was secretary of the synod's Southeastern Wisconsin District; and member of the board of St. John's Hospital, St. Paul, and of the Minnesota Lutheran Children's Friend Society.

Prof. G. A. Thiele

He was born August 7, 1910, at Neenah, Wis.; graduated Concordia College, Milwaukee, and Lutheran Theological Seminary, Thiensville; attended the University of Minnesota (B. A., 1949) and the University of Basel, Switzerland (Th. D., 1954).

Margaret Ernst became his wife in 1933. They are the parents of Charlotte, Mark, and Harriet.

Springfield Seminary

The Springfield Seminary opened its 113th academic year September 12 with an evening service in the Field House. President Walter Baepler preached, and Professors Arthur Graf and Henry Eggold officiated.

This year's capacity enrollment of 316 students includes 51 freshmen, 71 sophomores, 50 juniors, 59 seniors, 41 vicars in the field, and 44 graduate students. Twelve professors and three instructors staff the faculty.

At present chapel is conducted in the Field House. When the remodeling of the old classroom building is completed, it will provide room organized student groups, a m students' lounge, a prayer chape the renovated chapel.

Concordia Teachers Colleg River Forest

The 92d school year of Conc Teachers College, River Forest opened September 15 with a se in St. John's Lutheran Church, F Park, Rev. Erwin L. Paul, p Prof. Martin L. Koehneke pres of the college, preached.

A record number of 675 stu are preparing to serve in Synod's cational system.

New instructors in the colleg Paul Meyer, religion and speech; William Lehmann, philosophy; Co Kusmik, librarian; Francis Sc kegel, Herbert Jaekel, Lawrence Jerome Schwab, and Lois E music.

Seward

Concordia Teachers College, S ard, Nebr., began its 62d acad year September 4 with a servic which Dr. Paul A. Zimmermann, p ident of the college, preached and Lawrence G. Bickel, dean, offici After the service four new inst tors were inducted: Marilyn Sc nerer, music; Wilma Behrens, ed tion; Kenneth Schroeder, science; Harry Giesselman, music.

The college has the largest en ment in its history — 412 students the 155 new students 59 are trans from Synod's co-operating junior leges and from other junior colle Men and women are divided al evenly, with the total enrollm distributed as follows: freshm 128; sophomores, 110; juniors, seniors, 66.

Enrollments in Colleges

Preliminary reports from the leges and seminaries of Synod to Board for Higher Education indic that new highs in total enrollm and in the enrollments of ministe and teacher-training students are ing attained this year.

The ten preparatory schools h enrolled 1,328 ministerial students 669 teacher-training students.

Enrollments by schools:

Preparatory Schools:	*1955–56*	*1954*
Austin, Tex.	144	14
Bronxville, N. Y.	337	31
Concordia, Mo.	172	14
Edmonton, Alta.	116	9
Fort Wayne, Ind.	146	18
Milwaukee, Wis.	382	31
Oakland, Calif.	184	18
Portland, Oreg.	108	9
St. Paul, Minn.	469	41
Winfield, Kans.	439	41
Total	2,467	2,32

OLOGICAL CONFERENCES IN EUROPE

conferences of Lutherans of England, France, and Germany ogether with representatives of Lutheran Church — Missouri d were planned and held under eneral theme of "The 425th An- sary of the Augsburg Confes- ' One each of these conferences place in London and Paris, the four at Gross Ösingen, Oberur- Bochum, and Berlin, Germany. esentatives of the Missouri Synod by appointment of the *Praesid-* First Vice-President of Synod, Herman Harms, Dr. Walter rs of the St. Louis Seminary, and M. J. Naumann of the Spring- Concordia.

nder the general theme lectures been planned referring especially ie importance of the Augsburg ession in relation to the life and of the comparatively small but ich Lutheran Free churches in pe. Dr. Roehrs treated "The So- logical Basis of the Church Ac- ing to the Augsburg Confession," in another lecture, "Theological ning as Service to the Church." essor Naumann spoke on "The rch According to Articles VII and of the Augsburg Confession" and "The Responsibility the Free rches Bear Toward Others." Re- l themes were treated by men of European churches, each confer- hearing and discussing about t lectures.

Every one of the conferences is hy of a separate and detailed re- It will, however, have to suffice we stress again, as in regard to ther theological conferences held ie past in Europe, that under the ent world condition of the Lu- an churches and in consideration ie trend toward a false ecumenic- every contribution to a proper erstanding of the duties and re- sibilities of a church bound by pture and the Lutheran Confes- s is worth the labor and expense lved.

The conferences in London and s were open conferences to which ors and theologians of ieran churches were invited. The e might be said of the conference erlin, where friends from the pro- ial Lutheran churches joined in discussions. In Gross Ösingen, rursel, and Bochum the members ie several Free churches affiliated for almost ten years met to get now one another better and to erstand the differences of prac- and customs conditioned by the ective developments and histories he churches. It was evident to ne following the presentations debates that these meetings were eminently valuable to the future relations and joint work of these churches. The judgment of the church leaders, both of the Free churches and of our own church, in arranging for these meetings shows good understanding of the problems of both World Lutheranism and the position of Lutheran Free churches in Europe.

Speakers on the various themes of the conferences were, among others, Dr. Matthias Schulz of Berlin; Pastor H. Willkomm of Berlin; Superintendent G. Haertwig of Gemünden; Superintendent Lic. W. Srocka of Hermansburg; Superintendent W. Schmidt of Melsungen; Pastor F. Seefeldt of Witten; Dr. H. Martin of Marburg; Pastor H. Heinold of Berlin; Pres. G. Herrmann of Crimmitschau.

In special services conducted at Oberursel and at Bochum the representatives of our two seminaries presented diplomas to men honored by the seminary faculties with the degree of Doctor of Divinity. Dr. Roehrs presented the diplomas to Superintendent H. Martin of Marburg and to *Oberkirchenrat* W. Guenther of Wuppertal-Elberfeld. Professor Naumann presented Prof. R. Laabs and Pastor H. Stallmann with diplomas.

M. J. NAUMANN

Heinrich Martin, D. D., of St. Michael's Church, Marburg, Germany; superintendent of the Independent Evangelical Lutheran churches in Hesse since 1925; was church superintendent of the Independent Evangelical Lutheran churches in Hanover, Hesse, and Baden, 1947—1954.

Dr. Heinrich Martin

Born at Hesse-Cassel, Germany, May 10, 1884, he is the son of Julius and Amalie Amelung Martin; attended the *Lyceum Friedericianum* in Cassel; and studied at Erlangen and Leipzig universities.

He wrote *Der Kampf der lutherischen Freikirchen im 19. Jahrhundert;* edited the Independent Evangelical Lutheran Church periodical, 1931—1934; and has served as coeditor of several Lutheran periodicals.

His wife, the former Elisabeth Marburg, died in 1948.

Richard M. Laabs, D. D., has been a professor at the *Lutherische Theologische Hochschule* in Oberursel, Taunus, Germany, since 1948; professor and director of the theological seminary of the *Altlutherische Kirche* in Breslau, 1932—1946; pastor of *Altlutherische Kirche* congregations in Arnstadt, Thuringia, 1946—1948; Luzine, Silesia, 1925—1937; assistant pastor, Berlin-Wilmersdorf, 1924—1925.

Born in Voigtshagen, Pomerania, May 12, 1895, he is the son of David and Emilie Cammin Laabs; attended Bugenhagen *Gymnasium* in Treptow, Pomerania, Breslau University, and the theological seminary of the *Altlutherische Kirche* in Breslau; studied at the universities of Rostock, Tuebingen, and Erlangen. From the theological faculty of Rostock University in 1924 he received the Licentiate in Theology degree for his dissertation, "The Doctrine of Sin in Early Lutheran Dogmatics and by Albrecht Ritschl. A Critical Comparison."

Dr. Richard Laabs

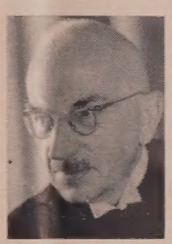
He married Helen Sellschopp, September 30, 1925. On May 2, 1945, she and their 13- and 15-year-old sons were killed. Liselotte, a daughter, is the wife of Rev. Bernhard Schuetze.

Walther M. Guenther, Ph. D., D. D., president of the *Altlutherische Kirche, Oberkirchenrat* since 1950, *Kirchenrat* since 1933; served *Altlutherische* churches in Berlin; Seefeld, Pomerania; Waldenburg, Silesia; and Wuppertal-Elberfeld.

Born at Goldberg, Silesia, September 10, 1890, the son of Wilhelm and Luise Gentzmer Guenther; he attended the universities of Breslau, Erlangen, Jena, and Leipzig; graduated *Theologisches Seminar der altlutherischen Kirche*, Breslau.

He is the author of *Grundlagen der Religionsphilosophie Ernst Troeltsch* and is the editor of *Kirchenblatt.*

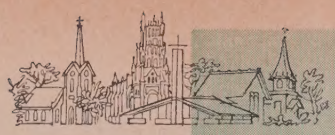
In 1919 he married the former Valentine Kayka, who died in 1928. Elisabeth Haertwig became his wife in 1931. Three of his sons are dead: Johannes died in 1938; Dankwart and Johann died in 1945; a son, Dieter, is missing since 1943. The living Guenther children are Martin, student fiscal officer, Coburg, Bavaria; Dorothy, a teacher in Wuppertal-Elberfeld; Hartmut, a student of theology at Oberursel; Ursula, a teacher, and Wolfgang, a student at Wuppertal-Elberfeld.



GERTRUDE OCKER

Dr. Walther M. Guenther

Heinrich Stallmann, D. D., whose biography appeared in the June 7 WITNESS, accepted a call as missionary to South India in 1911. His son, Rev. Gerhard Stallmann of Stuttgart, Germany, is active in the work of the Lutheran Free Church.



Your SYNOD

THE PRESIDENT

One of the objections raised against our Synod by both the Wisconsin Synod and the Norwegian Synod is that we are guilty of unionism because of our position on *joint prayer* and because we have opened intersynodical meetings with such joint prayer.

It will be well that we read and examine the resolutions which our Synod adopted. In 1944, at the convention in Saginaw, Synod adopted the following:

"We reaffirm the position taken at the Fort Wayne Convention, page 303, paragraph 11, 'that in the meantime it be understood that no pulpit, altar, or prayer fellowship has been established between us and the American Lutheran Church; and until such fellowship has been officially declared by the Synods concerned, no action is to be taken by any of our pastors or congregations which ignores the fact that we are not yet united.

" 'However, joint prayer at intersynodical conferences, asking God for His guidance and blessing upon the deliberations and discussions of His Word, does not militate against the resolution of the Fort Wayne convention, provided such prayer does not imply denial of truth or support of error. Local conditions will determine the advisability of such prayer. Above all, the conscience of a brother must not be violated nor offense be given.' "

The Centennial Convention of 1947 at Chicago reaffirmed this resolution.

The 1953 Convention at Houston again took up the matter and passed the following resolution:

"Whereas, such prayer at intersynodical meetings does not pretend that doctrinal unity exists where it does not exist, nor intimate that doctrinal differences are unimportant, but rather implores God, from whom true unity in the spirit must come, for His blessing, in order that unity may be achieved in those things where it is lacking; be it therefore

"Resolved, that Synod declare that it does not consider Joint Prayer at intersynodical meetings unionistic and sinful 'provided such prayer does not imply denial of truth or support of error.' "

Do These Resolutions Sanction Unionism?

The reader will recall that the definition of unionism as quoted from the *Brief Statement* reads: "*church* fellowship with adherents of false doctrine." The question then arises: Is such joint prayer as mentioned in the resolutions of Synod *church* fellowship? If it is, then it is wrong. Then such passages as Rom. 16:17; Matt. 7:15; 2 Thess. 3:14, 15; Titus 3:10, etc., would apply. Then those who join in such prayer would be guilty of unionism. But what are the facts? Are not these intersynodical meetings conducted for the purpose of reaching doctrinal unity? Is this not a frank admission that doctrinal unity on the basis of God's Word and our Lutheran Confessions is necessary before there can be *church* fellowship? Is this not a frank admission that we are not in *church* fellowship because our churches are not in doctrinal agreement? To say the least, there is no indifference to doctrine; no pretending that doctrinal unity exists where it does not exist; no intimation that doctrinal differences are unimportant. There is rather an earnest realization that the doctrinal differences which exist must be settled before we can speak of *church* fellowship.

Praying for the Holy Spirit's Guidance

How may doctrinal differences be settled? How can doctrinal unity be achieved? It is not man's accomplishment. It is not the result of human reasoning. It is not a matter of each one yielding a little. That would be a compromise, but not genuine doctrinal agreement. In the case of a compromise, truth suffers and error gains. That may result in union, but it is not true unity. The removal of doctrinal differences and the establishment of true unity only the Holy Spirit can accomplish. He does this by means of God's Word. He does it by convincing hearts of the truth as revealed in Holy Writ. He does it by leading men to take their reason captive and to submit to God's Word. He does it by leading men to confess the truth.

Everyone, I am sure, is agreed that we should pray for the gift of the Holy Spirit, yes, a rich measure of the Spirit, that true unity may be ach The question is whether this m done jointly. Is that kind of prayer unionism? Is any truth of Word violated or denied? Is any condoned? Do the representativ the church bodies declare that by joint prayer they are now in c fellowship? Do they say that it no difference whether or not they doctrinal unity? We must say tha the opposite is true. Because doc unity is still lacking, which hinder prevents *church* fellowship, the r sentatives of the church bodies earn and conscientiously interested in ac ing a God-pleasing *church* fellow implore God to grant His Holy that they may know and acknow and confess the truth as God ha vealed it. Is there any passage of S ture which forbids this? If so, it w be wrong and sinful, and we should would discontinue it. We believe God does not forbid it. Hence Synod resolved in 1953: "Resolved, Synod declare that it does not con Joint Prayer at intersynodical mee unionistic 'provided such prayer not imply denial of truth or suppo error.' "

A Warning and a Plea

It will be well for all member our Synod, whether clergymen or men, to consider thoroughly Synod's resolutions say concer joint prayer. Synod did not say that and every type of meeting with therans who are not in *church* fell ship with us may be opened with a j prayer. We regret that some seem have taken for granted that Synod "let down all bars." This has cau confusion, given offense, and d much harm. Such practice needs rection. Let us remember that Syn resolutions speak of joint prayer at tersynodical meetings called for purpose of discussing God's Word achieve doctrinal unity. Let no stretch Synod's resolution beyond t Furthermore, let us remember Sync resolution, "until such fellowship [p pit, altar, and prayer fellowship] been officially declared by the Syn concerned, no action is to be taken any of our pastors or congregati which ignores the fact that we are yet united." Let me plead that eve one earnestly and conscientiously ab by these resolutions.

JOHN W. BEHNKEN

The Psalter

A Bottle in the Smoke

Psalm 119:83: "For I am become like a bottle in the smoke; yet do I not forget Thy statutes."

We feel at times as though the world has passed us by. We l forsaken, neglected, discarded. rn with toil, weakened by affliction, gotten by our friends, we have lived our usefulness, it seems. We n summon no longer our former ength, our former love.

That is how David felt when he ote this Psalm. He described his lings with a vivid picture: "I am come like a bottle in the smoke." leather bottle, hanging for a long ile in the smoke, became not only ckened with soot but also dried and rched and shriveled.

David felt like such a bottle in the oke. He was old and sick and ary. He was no longer the robust ro, the sweet singer, the regal mon-ch. The tide of life had turned, or so thought.

Sometimes we, too, feel like "a ttle in the smoke." Weary, dis-sioned, oppressed with a sense of lure, we feel as though we are fit ly for the discard.

At times there may be good cause us to feel like David. But more ten we are not actually like "a bottle the smoke." We only think we are. ave we a really good reason to droop d be melancholy? Have we really en slighted and neglected as griev-sly as we suppose? Or is it just our agination playing us false?

At such a time we must, with the irit's help, listen to David's re-nder: "Yet do I not forget Thy tutes." No matter how low our irits sink, our God can always lift us . No matter how far from Him we ay, His love would always call us ck.

His statutes are gentle to hear and ong to save: "They that wait upon e Lord shall renew their strength; ey shall mount up with wings as gles; they shall run and not be ary; and they shall walk and not nt."

If we remember God's statutes, we ll not feel like "a bottle in the oke." We shall not feel forsaken, r He is near. We shall not feel un-ved, for He loves us still. We shall t become weary, for He gives us ength. A bottle in the smoke? No, her, "a burning and shining light."

THOMAS COATES

And Jesus Said

In My Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. ST. JOHN 14:2

The Passover meal had been eaten and the Lord's Supper instituted, and the Upper Room, where Jesus and His disciples were assembled, could now be vacated. But before departing He gave them instruction of a profound and consoling nature on matters that were agitating their hearts. Repeatedly He had stated that He was leaving them. Where was He going? In the words before us He answers that question. It is to the Father's house. We are reminded of the truth that alongside this visible world with its seas and mountains, sunshine and storms, joys and sorrows, sin and death, there exists another world, an invisible one of indescribable grandeur and beauty, which our scientific investigating and measuring instruments cannot reach, but which is altogether real — heaven. In the holy Scriptures it is often spoken of in highly picturesque language. Jesus calls it simply "My Father's house."

The term has a humble sound, but what riches of bliss and happiness it contains and offers! The expression assures us that there exists a place of calm, peace, refuge, sweet security, undisturbed repose, where sorrows do not penetrate, temptations do not beckon, sin and misery have disappeared.

It is essential for us to remember that while the holy writers often refer to heaven in poetic, colorful language, what they point to is a great reality. Jesus, the Son of God, who is in the bosom of the Father, here speaks of the Father's house in clear, unequivocal terms, beclouding His instruction with no "perhaps" or "maybe." If all this were mere fancy, I would have told you, He says. In the Father's house are many mansions, many rooms. The number of God's children is great, but no one need worry and fear that there will be no space for him. Jesus says that He goes to prepare a place for His disciples. He precedes them and puts everything in readiness for their arrival. But not only this, and not chiefly this. The course on which He enters, that of suffering and dying for the sins of the world, means that He prepares for sinners a place in the Father's house. O blessed truth!

WILLIAM F. ARNDT

The Lord's Supper

On the night before He was crucified, our Lord Jesus Christ met with His disciples in an Upper Room in the city of Jerusalem, ate the Passover meal, and then instituted the Lord's Supper.

Three of the Gospels — Matthew, Mark, and Luke — and one of the Epistles — First Corinthians — give us instruction on the proper meaning and on the proper observance of the Lord's Supper. Since the Holy Supper was instituted by Jesus Himself, it is not a man-made, but a God-made institution. It is our Lord's last will and testament for His people, and it must be observed in accordance with His instructions.

A number of beautiful and meaningful names are given in Holy Scripture to the Sacrament of the Altar. The Scriptures call it "the Lord's Supper" and "the Lord's Table" to distinguish it from any other kind of supper or table at which we may eat and drink. It is frequently called "Communion" because through this Supper we are brought into union with our blessed Lord and into union with our fellow Christians. Sometimes the term "the Eucharist" is applied to this sacred act because our Lord gave thanks at the celebration of the Last Supper. The term "the Breaking of Bread" is occasionally given to this Sacrament because of the practice of breaking the bread at the celebration of the Supper. If Baptism is called "a heavenly washing," the Lord's Supper may be called "a heavenly meal."

When Jesus established the Lord's Supper, He said to His followers, "This do in remembrance of Me." Jesus wanted to be remembered by His friends, not for any purely sentimental reason, not merely because of the pattern of successful and victorious living He gave us, not merely because of the ethical and moral precepts and principles that He laid down for us, and not merely because of the loveliness of His character. Jesus wanted to be remembered by us primarily because of the work He had done for our salvation in giving His body and in shedding His blood at Calvary for the remission of our sins.

Every time we partake of the Lord's Supper we should think of the fact that the Lord Jesus Christ died in our stead to gain the forgiveness of sins for us. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

CURTIS C. STEPHAN

Editorials

The Measure of Our Love

"Thou shalt love thy neighbor as thyself." In these seven words the last seven Commandments are fitly summarized. The yardstick of our love for our neighbor is our love for ourselves.

Frankly, how much do you love yourself? The answer is not too difficult. You wish yourself no ill, but only good. You do not wish to be injured in body or soul, property and honor, nor is it pleasant when others harbor ill will against you or seek your possessions. Even though such sinful thoughts and desires have not yet developed into evil words or deeds, they disturb you and cause you concern. On the other hand, good will and good deeds always strike a responsive chord in your heart, especially when you are sick or discouraged or depressed. They are like a refreshing cup of water to a thirsty soul, like an ice pack upon a feverish brow.

Such is the love which God expects you to practice. There are hundreds of ways in which this can be done, both in guarding against offending the neighbor and in seeking ways to help and befriend him. Jesus also put it this way: "All things whatsoever ye would that men should do to you, do ye even so to them." The reverse is also true: "All things whatsoever ye would that men should not do to you, do ye not to them." Test every word or action on yourself first. If it is pleasant and helpful, do it; if unpleasant or harmful, leave it undone. What a transformation the practice of such love would work in this selfish world! Do not become discouraged over the widespread lovelessness in the world. Do your best to sow Christian love into your surroundings.

Inventory Shrinkage

The owner of a large department store estimates that in one year his inventory shrinkage amounts to $1,800,000. This figure compels attention because pilfering accounts for 95 per cent of all inventory losses in industry each year. One executive reveals that there are 407 basic ways of stealing from a business organization.

Why do men and women commit these thefts? The experts list obvious reasons: gambling, extravagant living, undesirable associates, inadequate income, unexpected family expenses.

The current increase in crime is paralleled by an upswing in religious interest. A strange contradiction, is it not?

Little Terra Bella

Zion Church in Terra Bella, a California town of approximately 900 inhabitants, is making a considerable contribution to the life of The Lutheran Church — Missouri Synod. Last month 11 young people from this 240-member rural parish entered ministerial and teacher-training schools.

Why do the Christian professions attract so many young men and women from this congregation? S the origin of the Terra Bella church in 1909 the pas teachers, and members have encouraged its youth to e for the Lord's service.

On August 21 members of the congregation gave tha to God that 11 of their young fellow Christians had swered His call of duty. The students and their par were publicly commended.

For encouraging and honoring its dedicated yc little Terra Bella merits a special salute. This congre tion's recruitment program is worthy of emulation.

"What God Hath Joined Together

The best way to forestall divorce, says Kingsley Da professor of sociology, University of California, "is marry the right person in the first place, and to br maturity, tolerance, and flexibility into the relationsh

For a Christian the "right person" is one who sha your faith in God. In marriage, love for each other is enough. The love of a Christian husband and wife rooted and grounded in the love of the Savior.

A Christian husband loves his wife sacrificially, "e as Christ also loved the church and gave Himself for A man who gives his wife priority and affirms his l for her by acts of devotion will have more than "toleran and "flexibility." He will have a loving spouse.

Improvement?

In a one-page tribute to Albert Einstein in the July 1 *American Scientist* is this sentence: "We know that in t sun and the stars such conversion [of mass to energ steadily occurs and that we exist here on earth 'by t grace of celestial atomic reactions.'"

Was this meant to be a scientific improvement on t grace of God by which we all exist? We shuddered think of the wrath of God at such a facetious and prete tious expression of man's conceit, imagining the terrifyi destruction God could bring upon us from His reactio packed heavens. Suppose the statement were true. W were appalled by the vanity, the purposelessness, the fata ism of our being that this suggests, envisioning our desti determined, as it were, by the impersonal behavior of t sun and the stars.

And then we were thankful, thankful that God is n only just, but also loving and merciful. Thankful that H has not justly destroyed us, but rather has provided ar controlled "celestial atomic reactions" to supply our plan with life-sustaining energy. Thankful that God has n left us, condemned by our sins, to a doomed and pointle life dependent upon "the grace of celestial atomic reaction but rather has given hope and purpose to our being b sending His Son, Jesus Christ, into the world to live an die for us that we might be made free from the curse our sins and live to serve Him in all righteousness.

E. A. Maier, *Editor*
Northwest District Edition, Lutheran Witnes

oose Leaves

Dr. Toynbee

lthough Dr. Toynbee calls himself a Christian and a broadly Christian terminology in his writings, he is Christian in the Biblical sense of that term. He does elieve in the deity of Christ. To him, all the great ions of history — Buddhism, Hinduism, Christianity, n, etc. — are worthwhile ways to God. This brilliant evidently knows nothing of what Christ talked to demus about in John 3.

/ith such a background it would be impossible for Toynbee to give in his writings a truly Christian view story. What he does is to give an honest pagan's ob- ve view. In this he has put God back into history — markable development in a day when the great his- ns have considered Him wholly irrelevant. He uses stian symbolism and theology in expressing his secular s about the problems of the Christian era in history. admits that we would not have the threat of Com- ism today if Christianity had not failed as a social, ical and intellectual force in the last 200 years.

)r. Toynbee writes brilliantly and imaginatively and h that he says is eminently worthwhile, but do not get dea that he is speaking the Christian word for our day.

United Evangelical Action

Faith and Works

A Scotch boatman, who had the duty of rowing people ss a lake, had painted on one oar the word "Faith" on the other oar, "Works." Whenever a passenger d the boatman why the words were on the oars, he an opportunity to testify to his Savior and demon- e what he meant. When he used the "Faith" oar , the boat traveled in a circle; when he used the rks" oar only, the boat circled in the opposite direction. g both oars together, he steered his craft straight to estination. "Even so faith, if it hath not works, is dead, g alone." James 2:17. — Theo. Carlson.

Ready on Monday?

n a church bulletin from St. Paul's Church in Ocon- woc we read of a family from West Allis, husband wife, who spent the last nine summers vacationing at er Lake. They spent their vacation Sunday mornings nding service at St. Paul's, and Sunday, July 17th, was exception. Just as the service concluded that day, rrential thunderstorm forced the worshipers to remain ne church. This couple took advantage of the depar- delay to talk with the pastor . . . and invite him and family to visit later. The pastor accepted and spent easant afternoon with his summer parishioners.

)n Monday the man from West Allis was found dead is front lawn!

Vhat about those of us who skip church "just one Sun- during vacation"?

Iow ready would we be on Monday? — J. W. in *Badger ieran.*

What's the Answer?

Question: If Luther favored Baptism by immersion, why do we make such an issue of sprinkling? Or was his translation wrong?

Answer: Although Luther personally favored Baptism by immersion, he did not translate the Greek word *baptizein* with the German for *immerse,* but *baptize.* Nor did he ever teach that this Sacrament must be performed by immersion. Had he done so, he would not have been in harmony with Holy Scripture, for, as we have shown in a previous answer (January 18, 1955), the Greek word *baptizein* is used to denote the application of water by washing, pouring, sprinkling, or immersing. We do not teach that immersion is wrong, as long as it is performed among Christian people in the name of the Father, Son, and Holy Ghost; but it is wrong to insist upon immersion as the only Scriptural mode of baptizing.

Question: Can we by our prayers persuade God to do things otherwise than He had originally planned to do?

Answer: Although the Scriptures plainly state that all His works are known to God from the beginning (Acts 15:18), it is rather presumptuous to answer your question with a flat *yes* or *no.* God has done many stupendous things in answer to prayer, but He has not revealed whether He has planned the exact details from eternity or even from the beginning. Would it not be better to content oneself with formulating the question thus: "Has God promised to answer prayer and is He willing to change the course of nature in answering them?" These questions we should unhesitatingly answer with *yes.* A large number of the miracles show God's almighty power in giving answers to the cries of His children.

Question: To what extent is a Christian his brother's keeper with respect to his morals? Should he, for instance, close an eye to petty cheating, thievery, or gambling, or should he report the brother?

Answer: A Christian is indeed his brother's keeper with respect to his morals (Matt. 18:15-17; Gal. 6:1; James 5:19, 20), yet the Christian should be neither indifferent nor report the brother. The duty is outlined in the Matthew text just quoted. Christ instructs you to deal with such an offender "between thee and him alone." Really there are no petty sins. This is true especially of thievery and gambling (1 Tim. 6:9, 10). A sincere Christian will never want to permit open sinning to go unreproved, lest he must later blame himself for the brother's sad plight (Ezek. 3:20, 21). In some cases it may become necessary for a Christian to inform the offender that he feels obliged to make his sin known to the one who was wronged. This would apply particularly in classroom situations where the honor system is practiced, according to which the class members are obligated to report anyone who cheats. That is a delicate situation, but one where individual admonition is rendered impossible. Let him who has resorted to dishonesty not fault him who feels compelled to report him, but rather mend his ways. O. E. S.

SENIOR COLLEGE

Some important events are scheduled to take place in Fort Wayne on October 22 and 23.

On the 22d: The special Board of Control, as constituted for election purposes, will assemble to begin the task of selecting administrators and teachers for the Senior College.

The board will first hear a review of the requirements of the Synod; the requirements of the college; and the requirements of the accrediting associations in the matter of staffing the college. It will then study the recommendations conveyed by the nominating congregations and the detailed analysis of the general experience, academic competence, and the personal characteristics of the various candidates.

It is not planned to issue a predetermined number of calls at this meeting; instead, circumstances must determine the timing and the sequence which should properly apply to this operation. At subsequent meetings, during the next two years, the electors hope to make additional selections from the current list of nominees and from supplementary lists.

In accordance with the synodical resolutions, six votes are authorized at Senior College elections instead of the usual four. They are to be cast by the President of Synod, the chairman of the Board for Higher Education, the President of the Central District, the Board of Control (voting as a unit), a Vice-President of Synod, and a second representative of the Board for Higher Education.

On the 23d: The president of the college is to be formally installed during an evening service at Bethlehem Church. Dr. Oliver Harms, chairman of the Board of Directors' committee on colleges and seminaries, will preach the sermon. Dr. Walter F. Lichtsinn, chairman of the Board of Control, will perform the installation ceremony, with the assistance of Dr. Walter Birkner, chairman of the Board for Higher Education; Prof. H. G. Bredemeier, president of Concordia Junior College, Fort Wayne; and Rev. Arno Scholz.

MARTIN J. NEEB, *President*

VENTURE OF FAITH

By R. C. MUHLY

Assistant Stewardship Counselor of Synod

Within a few weeks there will be much visiting in our churches. All over Synod, members of our congregations will call on one another.

What will they talk about? Our Venture of Faith — our determination to grasp the manifold opportunities, which the Lord of the church is holding out to us. To march boldly forward, confident that the members of our Lutheran Church will maintain the pace — this is our Venture of Faith.

In the past decade the congregations of Synod have contributed to four special offerings (Peace Thankoffering, Centennial Thankoffering, Conquest for Christ, Building for Christ). They were necessary because here in the U. S. and in many lands across the seas, God was blessing the preaching of the Gospel. Synod grew so rapidly that the regular mission offerings of our churches failed to cover the cost of new chapels, college and seminary buildings, and other expenses of an expanded program.

Pay As We Go

The members of the church were happy about Synod's progress and development. God was answering their prayers. But here and there people asked: "Why must we have special offerings to do the Lord's work?" Pastors, teachers, and laymen spoke their minds. They said: "Let us put all the needs of the church into the regular synodical budget. **Let us pay as we go.**"

This idea was presented to the July meeting at St. Paul, where the 400 Visitors of Synod met with its fiscal leaders. These men received a clear view of the amazing opportunities beckoning the church to open new centers of Gospel preaching and to strengthen existing missions. These men heard what financial resources the church will require in the next five years if we are to seize present opportunities.

Extraordinary Needs Included in Budget

Everything pointed to a special offering in 1957 because of the lag between receipts for the regular synodical budget and the cost of a steadily expanding program.

But the representatives of the church assembled at St. Paul remembered what people back home had been saying. They voted to abandon the pattern of special synodical offerings. They echoed what they had heard in the field: "Let us put a needs of the church into the r synodical budget. Let us p we go."

To carry out this resolutio budget of Synod was raised fro 1955 total of $9,100,000 to $12,9(or an increase of 42%. This su cludes $10,780,000 for current o tions and $2,120,000 for new bui and equipment to train workers latter sum would have been inc in the special synodical offeri 1957. *Now it is in the regular b*

When the members visit on other, they will help one anothe derstand this Venture of Faith. church has never before been more favorable position for op new missions. These opportu have not come to us overnight. have had them for a long time we have made the most of them occasionally. There has always a gap between the needs of the c and the resources at its disposal

What Does Venture of Fait Mean for You?

What does Venture of Faith r for you, your wife, your family means that you will give yourself tinually to prayer for divine ble on the preaching of the Gospel in own community and in the world; you will keep yourself informe the church's forward march and joice in it.

Venture of Faith will move and your family to read the Wor God more diligently, to worship Lord in His temple more regularl strengthen your soul with the Sa ment of Holy Communion more quently, and to speak about Savior to unchurched friends neighbors more earnestly.

Venture of Faith will take you the higher plateaus where you forth your noblest efforts to b God's kingdom by committing yo self to your Savior.

Venture of Faith will enable to show your love for Jesus by bri ing to His altar for the world miss of His church more generous of ings. This love will constrain you give freely and regularly — with special synodical collections.

Venture of Faith begins with and your congregation. The Luthe Church — Missouri Synod is merel congregation of many congregati Only as the individual congregati are strong and active will Synod, be strong and active.

Lord, revive Thy church, beginn with me.

Religious NEWS

The Church The World The Nation

"This Is the Life" will open its ırth year on TV with a special an- ersary program over 265 stations their regular time slots during the ek of October 16.

The program will present a panel cussion with Nelson Leigh ("Pastor ırtin") as moderator. Panelists — 's. Carl Deitemeyer ("Mrs. Amer- "), Mr. Deitemeyer, Dr. John W. hnken, and Dr. O. E. Feucht — will cuss "The American Family — Can ligion Hold It Together?" The five itemeyer children will appear at e conclusion of the program.

Colorado's first Lutheran high ıool opened in Denver Septem- r 12 with an enrollment of 65 fresh- en and sophomores. Denver joins ıe other cities in providing a Lu- eran high school education: Chi- go (3), Cleveland, Detroit, Fort ayne, Houston, Los Angeles, Mil- ıukee, Racine, and St. Louis.

Lutherans of St. Louis, city and unty, are conducting a two-million- llar campaign to build two new gh schools in the northwest and uthwest areas of Greater St. Louis. e present school, which accommo- tes 630 students, has 780 enrolled.

Lutheran Refugee Service has re ceived 4,514 assurances from April 1, 1954, to August 31, 1955, Dr. H. F. Wind, Executive Secretary of Synod's Department of Social Welfare, reported to the WITNESS. Each assurance is for a family with a statistical average of 2.3 members. L. R. S. is making special appeals through its area committees to secure many more assurances.

Within the last year and a half, 2,084 refugees covered by Lutheran assurances have arrived in the U. S. "It is hoped that before the end of the year 5,000 Lutheran refugees will have arrived," Dr. Wind said.

Nearly half of the governors of the nation's 48 states are Methodists or Episcopalians, according to a survey made by *The Bond*, publication of the Lutheran Brotherhood (life-insurance society). Its study of the denominations represented by the chiefs of state shows that the Methodist Church claims 12; Protestant Episcopal, 10; Baptist, 7; Presbyterian, 5; Lutheran, 4; Congregational, 3; Roman Catholic, 3; Christian, 1; Jewish, 1; "Protestant," 1; and "no permanent affiliation," 1.

BLIC RELATIONS REPRESENTATIVES FROM 25 DISTRICTS met September 7—8 in St. Louis a conference sponsored jointly by the Public Relations Department of Synod and the Radio d Television Extension Department of Radio Station KFUO. A renewed effort to use radio d television more extensively and effectively in every community to preach Christ Crucified s outlined during the sessions. New programs recorded by the KFUO Radio and Television ension Department for the pastor and congregation to use on local stations were heard and ewn. These are typed to appeal to a specific audience, such as the churched, the unchurched, t-ins, young people, children, certain economic groups, specific nationalities, military personnel, and other segments

airman for the meeting was Rev. Gilbert T. Otte of Detroit; secretary, Rev. Walter Grotrian St. Louis; speakers: Dr. John W. Behnken, President of Synod; Dr. Oswald C. J. Hoffmann, ector of Public Relations; Dr. H. H. Hohenstein, supervisor of KFUO's extension department; erson Russell, manager of KFUO; Milton Carpenter, chairman, Mass Communications Comssion; Paul Friedrich, director, Lutheran Laymen's League; Rev. Victor Growcock, secretary, ard for Audio-Visual Education; Milton Schlake, secretary, Lutheran Television Productions; Prof. L. C. Wuerffel of Concordia Seminary; and Rev. Norman Temme of Omaha

Chaplain (Colonel) William J. Reiss of the Missouri Synod has been named Fifth Army Chief of Chaplains, the Fifth Army Headquarters announced in Chicago, September 14.

A veteran of 14 years of military service, Chaplain Reiss has served in Alaska, Europe, Japan, and Panama. In his work with airborne divisions he has made six parachute jumps in combat and several hundred glider landings. He was on the first glider to land in southern France August 14, 1944. He has been awarded the Bronze Star Medal with oak-leaf cluster, Purple Heart, French and Belgian *Croix de guerre*, and the French and Belgian *fourragère*.

U. S. ARMY PHOTO

Chaplain William J. Reiss

W. H. Schlueter of St. Louis, Treasurer of Synod, was elected to associate membership in the American Institute of Management, which has its headquarters in New York. The A. I. M. has a membership of 13,000 businessmen and educators, whose knowledge and opinions form the core of the institute's service. The nonprofit educational and research foundation gives management appraisals and comparisons.

St. Peter's Church, Three Rivers, Mich., Rev. Ferdinand J. Sattelmeier, pastor, adopted by unanimous vote a plan to sublease 100 acres of land leased by Mr. and Mrs. Lawrence Rhoda for the congregation. Mr. Rhoda was chosen as one of the two farm supervisors. On September 10 the first working bee cleaned and prepared the land for work next spring.

Congregational members who live in the city will buy seed and fertilizer and contribute labor. Farmers will serve with their tractors and other equipment.

With God's blessing and the mutual co-operation of the members, the congregation estimates that the project will yield $2,000 annually for the Lord's work.

A corn crop planted on a five-acre church site, purchased on new U. S. Highway 131, skirting the edge of the city, has brought good returns to the congregation.

The Japan Missionary Conference held its seventh annual meeting in the Tokyo Lutheran Center June 8 to 15. Twenty-one of Synod's missionaries, 15 wives of missionaries, Rev. Nao Kosaku, Business Manager Erward Tewes, several chaplains, and a number of servicemen welcomed Dr. O. H. Schmidt, Executive Secretary for Foreign Missions, speaker for the Communion service.

The conference, eager to establish a greater indigenous church by bringing members of the Japanese church into the work and planning of the missionary program in Japan, resolved to form joint working committees with equal representation on Church Extension Fund, theological-training, and lay leadership-training programs.

Essayists were Rev. D. Glock, who spoke on "The Doctrine of Holy Baptism and Its Application to the Mission Situation in Japan," and Rev. Richard Hintz, "The First Commandment." Rev. Paul Heerboth in his address emphasized the conference theme, "Always Abounding in the Work of the Lord."

Recognizing the response that listeners have given to the Lutheran Hour in Japan, the conference studied and discussed the importance of radio, literature, mission planning, and manpower needs in the Japanese field.

On June 10 Dr. O. H. Theiss directed the retreat, which offered spiritual stimulation and fellowship.

BOAC PHOTO

MISS VIVIAN BRANDT, former organist at Bethel Church, Sweet Home, Oreg., photographed in London on her journey to the mission field in Nigeria, where she will take up her duties as a missionary nurse at the Lutheran Synodical Conference Hospital in West Africa. Her interest in mission work developed after she read *Cross and Caduceus*, the publication of Synodical Conference medical workers. She was commissioned at Bethel Church, August 21.

After training at Emmanuel School of Nursing, Portland, Oreg., she became a registered nurse in 1945, was in charge of Emmanuel Hospital's emergency unit, and later became assistant Nursing Arts instructor at that institution. In Portland she attended Trinity Church, Rev. Eric Eichmann, pastor.

The centennial observance of St. John's Church, Clinton, Iowa, Rev. Paul H. Burgdorf, pastor, began September 4 with a festival service at which Dr. John W. Behnken preached. One of the 17 pastors of the century-old parish was Rev. Claus Seuel, uncle of Dr. Edmund Seuel, late manager of Concordia Publishing House. Circuit Rider Seuel was instrumental in founding congregations at Charlotte, Grand Mound, and Lowden, Iowa, and at Morrison, Hopkins Township, and Sterling in Whiteside County, Ill. The Clinton church has published a centennial history which includes information on the beginnings of Lutheranism in Iowa. Copies may be obtained by writing to St. John's Ev. Lutheran Church, 422 Main Ave., Clinton, Iowa. The book, which sells at $1.40 a copy, has 40 pages, 8½×11, and stiff paper covers.

A minister whose life spans almost a century; who as a student knew Dr. C. F. W. Walther; who as a pastor served under the synodical presidency of Drs. Schwan, Pieper, Pfotenhauer, and Behnken, while Synod grew from 500,000 to more than two million souls; who witnessed the signing of the Walther League constitution in 1893; who lives alone, prepares his own meals when the weather shuts him in — this is Rev. Oscar Kaiser, Milwaukee, Wis., who celebrated his 90th birthday September 14.

As an "English missionary" in Buffalo he rode a bicycle. Over the cobblestone streets of Baltimore, where he was pastor of the Jackson Square church, he traveled by horse-drawn streetcar. In Milwaukee, where he came to Bethlehem Church to introduce English services, he bought his first automobile in 1914.

Although he still speaks a fluent German, the early part of his 62-year ministry was spent in English District churches. "Today few of the younger ministers can preach German," he says. "In the early days of my ministry few could preach English." One of his most rewarding experiences — besides that of delving more and more deeply into the Scriptures — has been the privilege of pioneering in English work.

Increased and more complex parish activities are making more demands upon the modern ministry, notes the retired pastor, but he still advises young men to study for the ministry because he considers it the "highest and noblest form of service."

Observing that congregational ficers and active church workers younger today, he adds that "there seems to be much more flabbiness" among people than there was 50 and 60 years ago.

Rev. Oscar Kaiser

A member of the Committee on Hymnology and Liturgics, which produced *The Lutheran Hymnal*, Pastor Kaiser terms Synod's budget for 1956 "astronomical," compared w synodical budgets in his early ye

The 90-year-old minister spe much of his time reading the lat publications of Concordia Publish House. "He regularly occupies pew in church," writes his pastor, R Felix Kretzschmar, Pilgrim Chur Wauwatosa, Wis.

Ninetieth Birthday

For a thousand years in Thy sight are but as yesterday when it is past and as a watch in the night. — Ps. 90:4.

A thousand years are only yesterday,
A transitory watch whose weariness i
past.
But not in thoughtlessness the cent'r
flowed;
Aware Thou always art of nations'
mighty growth,
Though sands in rapid course sweep o
their ruins.
Thou satisfi'st desires of all the livi
things
That look to Thee in every moment's
time.
Thy hand with skill doth clothe each li
of the field,
Each tiny sparrow's course Thy wisdo
marks.
The desert flow'r, its fragrance shed
vain,
The violets blooming shyly in the wooc
All seek their life from Thy creati
hand
Within the hours and years which are
yesterday.
Thus, too, the years of man which flo
from God
Are like a fleeting yesterday when it
past.
How quickly fourscore years and ten
take wing
And swiftly glide away before their
course we see!
Yet mem'ry stays the onward rush
time,
Brings back the passing years to ever
lasting now.
The struggles, sorrows, joys, and victorie
Are like a garden with its multicolore
blooms
Amid which you have walked for ninet
years;
Or like the changing strains of
symphonies sublime
Which you alone of all mankind ma
hear,
For all their chords are yours, your lif
has blended them. E. L. LUEKER

Written for the 90th birthday of th late Martin F. Schick, M. D., Fort Wayn

Music

m Concordia Publishing House

2022. **Oh, Come, Oh, Come, Emmanuel.** Tune: *Veni, Emmanuel.* Setting by Ludwig Lenel. SAB. Organ accompaniment. 20 cents.

This skillful arrangement of a plain-g melody by a modern composer will e the children's choir an opportunity oin their voices with the adult choir.

7571. Michael Praetorius. **Six Settings from "Musae Sionae, 1609."** Edited by Richard W. Wienhorst. For three mixed voices. 50 cents.

Michael Praetorius stands among the atest of the old masters. Many church irs are short of male voices. The ee-part arrangements sound com-tely satisfactory when performed. les of the six settings: 1. From Heaven ove; 2. Lord, Keep Us Steadfast; 3. , Blest the House; 4. Dear Christians, e and All, Rejoice; 5. O Jesus, Lord of e and Breath; 6. The Clouds of Night e Passed Away.

g **Praise!** No. 97-7567. Hymn and Chorale Settings for the Church Year. SAB. By Ludwig Lenel. Part Two. $1.25.

Ludwig Lenel, college professor, ex-lent organist and well-trained musi-n, is a contemporary composer. Youth irs will readily appreciate his style. ult choirs may do well to acquaint mselves with his arresting rhythm l striking harmonies.

Four of the settings are a cappella gs. The remainder for the most part ry on a free and independent accom-iment. The numbers in this volume for Lent, Palm Sunday, Holy Week, ster, Ascension, Pentecost, and the nity Season.

Part One of *Sing Praise!* appeared last ruary.

e **Story of Bethlehem** by Healey Willan. No. 97-7572. For treble or male voices. 50 cents.

A "perfectly lovely" musical setting the Christmas Gospel with organ ac-mpaniment. Quite easy. Eight pages unison singing, closing with "Glory God," most of this in three-part har-ny with an occasional fourth part. The introduction, by Edward W. mmer, gives valuable advice on the dition of this great and wonderful ry, which Healey Willan recognizes such, and rises to the occasion by ning a charming musical report.

Father, All Creating. Wedding Song by David Fetter. 60 cents.

The tendency today is to get away m Wagner's *Lohengrin* and Mendels-n's *Midsummer Night's Dream* for ddings. Even the brides seem to tire this worn-out music, as well as of sentimental ditties such as "I Love u Truly" and "Because" — nice parlor gs, but out of place in a church vice.

For the organist, Concordia has pub-hed two collections of wedding music; vocal soloists, a collection of wedding gs and two solo numbers.

"O Father, All Creating" is a new wedding song published by Concordia. John Ellerton, who wrote the poem, is represented in our *Hymnal.* The text is good; both melody and organ accompaniment are easy. The range extends from middle C to high f (c^1 to f^2).

CH1081. **Jesus, Thy Church with Longing Eyes.** Chorale melody: *O Jesu Christ, mein's Lebens Licht.* Setting by Adolf Strube. SAB. A cappella. 16 cents.

A good, easy, three-part setting. Suitable for Mission Sunday, last Sunday of the church year, or general use. Two pages, four stanzas.

CH1084. **O People of Syon.** By Everett Titcomb. 20 cents.

Text: Is. 62:11; 30:30. From the Introit for the Second Sunday in Advent. Titcomb's music is churchly, has style and distinction. May be sung with organ or unaccompanied. Not difficult.

CH1086. **Praise the Almighty, My Soul, Adore Him.** Setting by Friedrich Zipp. SAB. A cappella. 18 cents.

An easy, effective setting of a joyful chorale by a German composer. Three pages, two stanzas. WALTER WISMAR

Books

Our Wonderful Redeemer. A Children's Christmas Service. 16 pages. Concordia Publishing House. 7 cents each.

A devotional service with 72 recitations and several new Christmas songs and carols. The closing hymn, "Come Hither, Ye Faithful," is sung with descant by the children.

In Bethlehem's Manger. A Children's Christmas Service with Filmstrip. 16 pages. Concordia Publishing House, St. Louis, Mo. 7 cents each.

The Christmas story is unfolded by children in 71 brief recitations synchronized with 39 colored filmstrip pictures under four headings: (1) The Birthday of the Babe; (2) The Story of His Birth; (3) The Worship of the Wise Men; (4) Gifts for the Christ Child. This service will take worshipers to Bethlehem and enable them to see "this thing which is come to pass."

DEATH NOTICES

Rev. J. M. Ansorge of Manning, Iowa, died September 14.

Rev. George A. Koch of Grand Mound, Iowa, died September 17.

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Otto, Reuben, Bethlehem, Sheboygan, Wis., by Carl W. Ladewig, Aug. 14.

Ordained and Installed:

Buelow, Leonard, St. James, Shawano, Wis., by W. A. Uttech, Sept. 11.

Busse, William A., Trinity, Gallup, N. Mex., by Carl F. Schmid, Aug. 14.

Eifert, Walter T., Peace, Merricourt, N. Dak., by N. Spomer; St. Paul, Monango, N. Dak., by C. H. Mehl, July 31.

Fiene, Leonard, Redeemer, East Gary, Ind., by W. C. Birkner, July 31.

Janssen, Immanuel R., St. Stephen Mission, Houston, Tex., by G. W. Obenhaus, Sept. 11.

Koehler, Wilbur, Mount Calvary, New Westminster, B. C., Can., by Pres. C. F. Baase, Sept. 4.

Mantynen, Raymond O., Pangman-Edgeworth-Ceylon parish, Sask., Can., by Philip Fry, Sept. 4.

Messerschmidt, Prof. Lester, assistant pastor, Mount Calvary, St. Louis, Mo., by Paul G. Stephan, Sept. 11.

Scheck, John, Holy Cross, Portland, Oreg., by Edward May, Aug. 28.

Scholz, Gerald W., Trinity, Duncan, B. C., Can., by Gordon E. Schultz, Aug. 28.

Schumacher, Paul, Grace, Paris, Tex.; Saint John, Clarksville, Tex., by C. A. Gaertner, Sept. 4.

Young, Dale, assistant pastor, Trinity, Faribault, Minn., by Pres. H. A. Gamber, Sept. 4.

Ordained and Commissioned:

Bryant, Vernon E., St. Matthew, Edmonds, Wash., by H. C. Streufert, Sept. 11.

Kiisk, Karl, Portland, Oreg., by Amos A. Schmidt, Sept. 4.

Roehrs, Roland, Redeemer, Indianapolis, as missionary for Lawrence (Indianapolis), Ind., by W. C. Birkner, Aug. 21.

Winkler, George, Immanuel, Temple, Tex., as missionary to Hong Kong, by O. H. Schmidt, Aug. 21.

PASTORS

Installed:

Ave-Lallemant, Walter M., St. John, Forest, Wis.; Grace, Connorsville, Wis., by Ronald W. Goetsch, Sept. 4.

Barth, Walter L., as executive secretary of the Board of Directors of the Northern Nebraska District in convention held at Concordia Teachers College, Seward, Nebr., by Pres. W. E. Homann, Aug. 16.

Blessin, Otto H., Trinity, Grangeville, Idaho, by Fred Bartling, Sept. 11.

Broetzmann, Truman W., Immanuel, Hewitt, Wis., by G. M. Krueger, Sept. 11.

Brutlag, Allen, St. Paul, Alta, Iowa, by E. V. G. Holstein, Sept. 4.

Cloeter, A., St. Paul, Fairmont (11 SW), Minn., by O. F. Hinrichs, Sept. 11.

Franke, Martin E., St. Paul, Ridgeway, N. C., by O. A. Sauer, Sept. 11.

Gehring, Arthur, St. Matthew, Stony Plain, Alta., Can., by Arnold Guebert, July 24.

Guebert, Paul N., Golgotha, Wausa (7 SW), Nebr., by E. R. Dubs, Sept. 11.

Heine, V. Paul, St. Peter, Columbus, Ind., by H. M. Hansen, Aug. 28.

Hildebrandt, John C., St. John, Yuma, Colo., by M. H. Elmshauser, Sept. 4.

Hoffmann, Albert G., Zion, Bunker Hill, Ill., by F. W. E. Wolter, Sept. 4.

Hoyer, Adolf H., St. Paul, Aleman, Tex., by Robert P. Nerger, Sept. 4.

Jacob, Edwin A. H., St. John, Bingen (near Decatur), Ind., by O. C. Busse, Sept. 4.

Klemp, Eugene A., Zion, Springfield, Minn., by Robert G. Heyne, Aug. 21.

Kohlmeier, Waldemar H., Holy Cross, Anita, Iowa, by C. G. Meyer, Sept. 4.

Lochner, Eugene T., St. Paul, Shobonier, Ill., by L. J. Wyssmann, Sept. 4.

Mueller, Paul C., Redeemer, New Ulm, Minn., by Pres. H. A. Gamber, Sept. 11.

Otto, Reuben, Dryden, Dryden; Trinity, Dinorwic; St. Paul, Waldhof, Ont., Can., by Donovan A. Bakalyar, Sept. 6.

Panning, John F., Redeemer, Corning, N. Y., by W. A. Drews, Sept. 11.

Pfotenhauer, Donald, Zion, Kamloops, B. C., Can., by E. Mayan, Sept. 4.

Rau, Omar, Trinity, Darmstadt (near Evansville), Ind., by E. G. Dobelstein, Sept. 4.

Rauber, Roland J., St. Peter, Riley Twp., St. Johns, Mich., by Philip Schroeder, Sept. 4.

Reinke, Norbert A., St. Matthew, St. Charles, Minn., by W. C. Lohrke, Sept. 4.

Rush, Louis F., Grace, Tacoma, Wash., by A. W. Schelp, Aug. 14.

Sauer, Robert C., St. John, Pekin, Ill., by George A. Ross, Aug. 28.

Schaan, Herbert W., Christ, Augusta, Mo., by S. von Toerne, Sept. 11.

Schole, F. A., St. Peter, Leduc, Alta., Can., by W. C. Eifert, Sept. 4.

Stroebel, Henry A., Emmaus, Friona, Tex., by Harold Kaestner, Sept. 11.

Walther, Walter, Immanuel, Eagle Bend, Minn.; St. Matthew, Clarissa, Minn., by W. E. Friedrich, Sept. 4.

Commissioned:

Foard, Howard A., St. Peter Mission, Chicago, Ill., by A. H. Semmann, Sept. 11.
Hinlicky, William P., missionary in the Atlantic District, to serve Grace, Mastic Beach, L. I., N. Y., by Clifford G. Meyer, Aug. 28.

Inducted:

Barnes, Robert, as assistant professor at Concordia College, St. Paul, Minn., by Pres. H. A. Gamber, Sept. 7.
Kaden, Kenneth, instructor at Concordia College, St. Paul, Minn., by Pres. H. A. Gamber, Sept. 7.
Peter, Carroll, teacher at Concordia College, St. Paul, Minn., by Pres. H. A. Gamber, Sept. 7.

TEACHERS

Installed:

Augustin, Cand. Ivan, Bethany, Waynesboro, Va., by Karl H. Maier, Sept. 4.
Beck, Cand. Walter, St. Paul, Addison, Ill., by Walter E. Rehmus, Sept. 4.
Berg, Cand. Richard, St. John, Defiance, Ohio, by O. G. Hebestreit, Aug. 28.
Bode, Richard L., Concordia, Kirkwood, Mo., by Walter F. Fisher, Sept. 11.
Bollmann, Cand. Charles, St. John, Decatur, Ill., by George C. Albers, Sept. 4.
Bonitz, Cand. William, Immanuel, Seymour, Ind., by Victor A. Mack, Sept. 4.
Brandt, Cand. Eugene, St. Peter, Arlington Heights, Ill., by Luther V. Stephan, Aug. 28.
Brenner, Donald, Trinity, Reese, Mich., by C. W. Heilman, July 10.
Broderius, Cand. Wesley W., Bethlehem, Sheboygan, Wis., by C. W. Ladewig, Sept. 4.
Chapman, Cand. Wayne, St. Stephen, Chicago, Ill., by R. H. Witt, Sept. 11.
Ciasen, Cand. Norman, Ebenezer, St. Louis, Mo., by Arthur M. Kuehnert, Sept. 11.
Domroese, Cand. Kenneth, instructor, Luther High School North, Chicago, Ill., by Henry J. Boettcher, Sept. 6.
Dorr, Cand. Conrad, Trinity, St. Joseph, Mich., by M. J. Zschoche, Sept. 4.
Eggert Walter F., Zion, Clyman, Wis., by B. J. E. Stelter, Sept. 4.
Elmshaeuser, Cand. Orville, Concordia, Evansville, Ind., by P. F. Plunkett, Sept. 11.
Fechner, Cand. Walter, Redford, Detroit, Mich., by E. Mossner, Sept. 11.
Firnhaber, Stuart F., Peace, Faribault, Minn., by Lawrence Gallman, Sept. 4.
Gerstenschlager, Cand. Lloyd, Trinity, Austin, Tex., by Martin Ramming, Aug. 28.
Gieschen, Thomas E., Emmaus, Milwaukee, Wis., by Victor M. Selle, Sept. 11.
Haase, Cand. Robert, Emmanuel, Fresno, Calif., by J. P. Uhlig, Sept. 11.
Harms, Cand. Helmuth, Trinity, Edwardsville, Ill., by A. Herpolsheimer, Sept. 4.
Hartman, Dale, teacher, Luther High School North, Chicago, Ill., by Henry J. Boettcher, Sept. 6.
Heinicke, William, Bethlehem, Lakewood, Colo., by M. E. Mayer, Sept. 4.
Hellwege, Cand. Robert, St. John, Bridgeton, N. J., by August A. Scholz, Aug. 28.
Herbold, Glenn L., St. John, Watertown, Wis., by M. A. Bertermann and E. F. Quandt, Sept. 4.
Hinz, Paul G., Zion, Brighton, Colo., by Charles W. Long, Aug. 21.
Jaeger, John A., Bethlehem, Milwaukee, Wis., by H. W. Wangerin, Sept. 11.
Kaiser, Cand. Roy, St. Peter, Macomb, Mich., as teacher in the Lutheran Institute for the Deaf, Detroit, Mich., by G. M. Krach, Sept. 4.
Kaste, Cand. Ronald, St. John, Aurora, Ind., by W. H. J. Dau, Sept. 4.
Kieffer, Cand. Robert L., St. Matthew, Detroit, Mich., by C. A. MacKenzie, Sept. 11.
Kunkel, Cand. Herbert, Mount Olive, San Antonio, Tex., by W. E. Ruehrdanz, Aug. 28.
Laesch, Cand. Charles, St. Paul, Gillett, Ark., by Louis E. Morgal, Sept. 4.
Launer, George, Immanuel, Houston, Tex., by Elmo E. Miertschin, Aug. 31.
Leinhos, Herbert W., St. Paul, Fort Wayne, Ind., by Edwin A. Nerger, Sept. 11.
Leoschke, Cand. Floyd, Bethlehem, near Fort Wayne, Ind., by Dr. Erwin L. Meyer, Sept. 4.
Middendorf, Jack L., St. James, Lafayette, Ind., by Kenneth R. Schueler, Sept. 11.
Mieger, Alfred W., Concordia, Azusa, Calif., by W. C. Schnute, Sept. 11.
Mueller, Carl H., St. John, Buhl, Idaho, by A. Reimnitz, Aug. 21.
Mueller, Cand. Glenn, Bethlehem, Lakewood, Colo., by M. E. Mayer, Sept. 4.
Oestreich, Robert C., Ascension, St. Louis, Mo., by Martin Haendschke, Sept. 11.
Pankow, Walter, Salem, Affton, St. Louis County, Mo., by A. F. Wedel, Sept. 11.
Raedecke, Cand. Gerald, Trinity, St. Joseph, Mich., by M. J. Zschoche, Sept. 4.
Raguse, Carl, Bethlehem, Chicago, Ill., by A. O. Gebauer, Sept. 4.
Rick, Cand. Glenn, St. John, Cleveland (Nottingham), Ohio, by Walter J. Luecke, Sept. 11.
Rieck, Cand. Gordon, St. Stephen, Chicago, Ill., by R. H. Witt, Sept. 11.
Rotermund, Cand. Donald O., Zion, Dallas, Tex., by C. A. Gaertner, Aug. 28.
Schalk, Cand. Charles F., St. John, Herington, Kans., by George Klattenhoff, Aug. 28.
Schilling, Cand. Norbert, Our Savior, Arlington, Va., by Paul M. Kavasch, Aug. 28.
Schultz, Cand. Laverne, Calvary, Lincoln Park, Mich., by Eugene A. Beyer, Sept. 11.
Schuppan, Cand. Randall, St. John, College Point, N. Y., by Herbert A. Dick, Sept. 11.
Schuricht, Ewald, Zion, Chebanse, Ill., by Justus J. Kuring, July 18, 1954.
Storck, Cand. Charles, Trinity, Wyandotte, Mich., by P. F. Wieneke, Aug. 28.
Storm, Cand. Robert, Our Savior, Arlington, Va., by Paul M. Kavasch, Aug. 28.
Tagatz, Waldo E., Immanuel, Seymour, Ind., by Victor A. Mack, Sept. 4.
Teuscher, Cand. H. Walter, St. Paul, Chicago, Ill., by Robert F. Kamphoefner, Sept. 11.
Tormoehlen, Cand. Alger, Salem, near Florissant (Black Jack), Mo., by M. A. Gehrt, Sept. 4.
Valleskey, Roman C., Trinity, Lansing, Mich., by Philip Schroeder, Sept. 11.
Veit, Orville, J., Our Redeemer, Hutchinson, Kans., by George Kettner, Sept. 4.
Westrick, Cand. Earl J., St. James, Lafayette, Ind., by Kenneth R. Schueler, Sept. 11.
Winterstein, Arno F., Cross, Yorkville, Ill., by R. H. Bekemeier, Sept. 18.
Witt, Cand. Arnold, Concordia, Fort Wayne, Ind., by Osmar Lehenbauer, Sept. 11.
Wolf, Cand. Ehrhardt, St. John, Lincoln, Tex., by H. A. Stroebel, Aug. 28.
Zabell, Cand. Warren, St. James, Shawano, Wis., by H. Parsch, Sept. 11.
Zimmer, Cand. Robert J. L., Trinity, Mount Rainier-Hyatisville, Md., by Pres. William H. Kohn, Sept. 11.

Official Notices

Rev. Robert E. Weller of Rogers City, Mich., has been appointed Visitor of the Alpena Circuit to replace Rev. L. A. Linn, who has resigned. — A. ZEILE, *President*, Michigan District.

Rev. John Melchert, Cologne, Minn., has been appointed Visitor of the Second Circuit, S. Minnetonka Conference, to replace Rev. L. T. Wohlfeil, who resigned for reasons of health. — H. A. GAMBER, *President*, Minnesota District.

Prof. Eldor C. Sieving has accepted the call to be associate professor of elementary education at St. John's College, Winfield, Kans.

Prof. Wilbert W Stelzer has accepted the call as associate professor of physical education and biological science at St. John's College, Winfield, Kans.

Prof. Erich Hopka has accepted the call to the associate professorship of physical sciences at St. John's College, Winfield, Kans. — LEO J. FENSKE, *Secretary*, Board of Control.

Nominations for the Professorship for Concordia Seminary, Buenos Aires Argentina

Rev. Robert T. Hoeferkamp, Guatemala City, Guatemala, by St. John's, Chicago, Ill.; Immanuel, Wichita, Kans.; St. John's, San Juan, E. R.; St. John's, Providencia, E. R.; St. Paul's, Coronel 25 de Mayo, Mis.; Saint Paul's, San Martin, Prov. Eva Perón; Guatraché, Prov. Eva Perón; Coronel Suarez, Prov. Bs. As.
Rev. Friederich Riedel, Caracas, Venezuela: Faculty of Concordia Seminary, Buenos Aires; St. Peter's, Villa Ballester, Bs. As.; St. Luke's, Banfield, Bs. As.; St. Luke's, La Llave, E. R.
Rev. Robert H. Huebner, Caracas, Venezuela: Trinity, Merou, E. R.
Rev. Luis Martín, Crespo, E. R.: Macía, E. R.
Dr. A. A. Melendez, St. Louis, Mo.: Immanuel, Haxton, Colo.

Additional recommendations and statements of qualifications of any of these nominees (but not new nominations), or objections to any nominee, with reasons therefor, must be filed with the secretary of the B of Control before November 10. — BOAR CONTROL, Concordia Seminary, Rev. PEDRO HORN, *Secretary*, Medrano 253, Ban Bs. As., Argentina.

Additional Nominations for Concor Senior College, Fort Wayne, Ind

Religion

Rev. George Brueggeman, Milwaukee, by cension, St. Louis
Dr. Thomas Coates, Portland; St. Paul's, cordia, Mo.
Dr. O. E. Feucht, St. Louis: St. Paul's, cordia, Mo.
Rev. Paul Lessmann, Towson, Md.: Ascen St. Louis
Rev. Richard Luecke, Chicago: Savior, F mus, N. J.
Rev. Donald Meyer, St. Louis: Our Sa Chicago
Rev. Edgar J. Mundinger, Kansas City, K St. Paul's, Concordia, Mo.
Rev. Ray C. Rist, Carbondale, Ill.: Immar Murphysboro, Ill.
Dr. Robert V. Schnabel, Fort Wayne, I Pilgrim, Marysville, Mich.; Trinity, Clif N. J.
Rev. Theo. W. Schroeder, Brentwood, Messiah, St. Louis

English

Dr. Erhard Essig, Valparaiso, Ind.: Ascens St. Louis
Rev. Alfred E. Leja, Austin, Tex.: St. Thor Rocky River, Ohio; St. Paul's, Concor Mo.
Rev. Ray C. Rist, Carbondale, Ill.: Imman Murphysboro, Ill.
Prof. Oliver C. Rupprecht, Milwaukee: Mo Calvary, Cahokia, Ill.
Rev. Paul Scaer, Brooklyn, N. Y.: Sav Paramus, N. J.
Dr. Herbert Umbach, Valparaiso: "Old" T ity, St. Louis

German

Rev. Paul Riedel, Paramus, N. J.: Our Sav Chicago
Prof. Albert Riep, Edmonton, Canada: Mo Calvary, Cahokia, Ill.
Dr. John S. Sullivan, Milwaukee: St. Jo Aurora, Ind.
Rev. Arnold Wenger, Minneapolis, Mi St. Paul's, Concordia, Mo.

Classical Languages

Dr. Eugene R. Bertermann, Webster Gro Mo.: Ascension, North Olmsted, Ohio
Rev. Louis Brighton, London N. 13, Engla Mount Olive, San Antonio, Tex.
Rev. Max Beck, St. Louis: St. Paul's, C cordia, Mo.
Prof. J. Henry Gienapp, Milwaukee: St. Pau Concordia, Mo.
Dr. Robert Hoerber, Fulton, Mo.: Ch. of W ster Gardens, Webster Groves, Mo.
Rev. Paul Huchthausen, Burlingame, Cal St. Paul's, Concordia, Mo.
Rev. John E. Meyer, Buffalo, N. Y.: Amhe Snyder, N. Y.
Dr. J. A. O. Preus, Luverne, Minn.: Zi Iona, Minn.

Social Sciences

Dr. H. J. Boettcher, Chicago, Ill.: St. Paul Concordia, Mo.
Dr. Walter Herrling, Fort Wayne: Holy Cro Fort Wayne
Rev. Herbert T. Mayer, Janesville, Wis.: Fai Lincoln, Nebr.
Dr. John F. Nau, Hattiesburg, Miss.: Asce sion, North Olmsted, Ohio; Ascension, Sa Louis
Dr. Robert V. Schnabel, Fort Wayne: Pilgri Marysville, Mich.; Trinity, Clifton, N. J.
Rev. Omar Stuenkel, Portland: St. Paul's Co cordia, Mo.
Prof. Philip Schroeder, St. Louis: Ch. of We ster Gardens, Webster Groves, Mo.

Natural Sciences

Prof. C. T. Brandhorst, Seward: Faith, Li coln, Nebr.
Dr. John W. Klotz, River Forest: St. Paul Concordia, Mo.
Prof. Oscar T. Walle, Oakland, Calif.: Sai Paul's, Concordia, Mo.

Resident Counselor

Rev. Arnold G. Ahlman, Milwaukee: Fait Lincoln, Nebr.
Rev. A. C. Burroughs, Topeka, Kans.: Sai John's, Aurora, Ind.

mbert Brose, Washington, D. C.: Saint
s, Concordia, Mo.
/m. S. Graumann, Riverside, Calif.:
aul's, Concordia, Mo.
Roland Hopmann, Concordia, Mo.:
ch of Webster Gardens, Webster
es, Mo.
alph Pomeroy, Chicago: Our Savior,
igo
lfred Scheips, Ann Arbor, Mich.: Saint
, Aurora, Ind.
heo. W. Schroeder, Brentwood, Mo.:
iah, St. Louis
hard Stuckmeyer, Chicago: Our Savior,
ago
)tto Toelke, Valparaiso: St. Thomas,
y River, Ohio
mer H. Yohr, Iowa City, Iowa: Trinity,
e; Trinity, Cedar Rapids; St. John's,
er Point; Zion, Shellsburg, Iowa

Librarian

Paul Dietz, Milwaukee: Bethany, Mil-
kee; Immanuel, Milwaukee
Herman C. Grunow, Valparaiso: Saint
's, Concordia, Mo.

Education

llan Hart Jahsmann, St. Louis: Church
Vebster Gardens, Webster Groves, Mo.

Humanities

Donald Meyer, St. Louis: Our Savior,
:ago
Paul Riedel, Paramus, N. J.: Our Savior,
:ago

Miscellaneous

ulius W. Acker, Hammond, Ind.: Mount
ary English, St. Louis
Wm. F. Beck, St. Louis: Mount Calvary
lish, St. Louis
Edgar A. Brammer, Cedar Falls, Iowa:
nt Calvary English, St. Louis
Lambert Brose, Washington, D. C.: Mount
ary English, St. Louis
Paul E. Foelber, Silver Spring, Md.:
nt Calvary English, St. Louis
)liver E. Graebner, Valparaiso: Mount
ary English, St. Louis
Herman C. Grunau, Valparaiso: Mount
ary English, St. Louis
Paul Huchthausen, Burlingame, Calif.:
nt Calvary English, St. Louis
Richard A. Jesse, Milwaukee: Mount Cal-
y English, St. Louis
uther P. Koepke, Valparaiso: Mount Cal-
y English, St. Louis
A. O. Preus, Luverne, Minn.: St. Mat-
w's, Worthington, Minn.

Notice

one knowing of Lutherans now re-
in the Plattsburg area of Upper New
State (Chazy, Dannemora, Keeseville,
Chazy, Morrisonville, Rouses Point,
le, etc.) please inform REV. R. M. DEADY,
D. 2, Plattsburg, N. Y.

Available

ir, pulpit, lectern, baptismal font, and
board, for freight and packing charges.
PAUL'S LUTHERAN CHURCH, Kulm, N. Dak.

Wanted

ge *Communion set,* used. — BETHLEHEM
RAN CHURCH, Rev. V. H. Michow, Bau-
Minn.

d, used *organ* for mission congregation.
cost, type, and dimensions of instru-
— REV. DON O. HERMAN, First Lutheran
h, 39 Broadway, Placerville, Calif.

ed altar *cross* and two *candleholders* for
Lutheran mission. Will pay transporta-
Write: MRS. HARLAN ROLFS, 447 North E.
ast Wenatchee, Wash.

Warning

ng man about 30, slender build, 6'—6'1"
leep-set eyes, ruddy complexion, tattoo
th forearms, claims to be a Lutheran
fic church affiliation depending on with
he speaks), with membership in Mis-
and Augustana Lutheran churches in
n, S. Dak. Asks for money, meals, gas.
riving orange pickup truck. When op-
g in Northern states, he claims member-
n Texas congregations. Has names of
l Lutheran pastors in South Dakota and
hem to establish himself as a Lutheran.
. ARTHUR SENN, Grace Lutheran Church,
8, Arlington, Tex.

Changes of Address

Pastors:

Adam, Christian, 1015 W. Van Meter, Kankakee, Ill.
Albers, Edgar H., 1014 Dudley, Indianapolis, 27, Ind.
Behnke, Chaplain (Lt. Col.) Albert A., 8th FTR BMR Wg., APO 244, San Francisco, Calif.
Beltz, Walter W., 517 Eighth Ave., St. Cloud, Minn.
Bernthal, Albert C., em., Fithian, Ill.
Blankenbuehler, Lorenz W., 3301 Kecoughtan Rd., Hampton, Va.
Boss, Walter G., 660 Newton St., South Hadley, Mass.
Brink, Kurt, 931 Carson, Barstow, Calif.
Busch, Ellsworth D., 2402 Lincoln Way, Mishawaka, Ind.
Danker, William J., 3943 W. 63d St., Chicago 29, Ill.
De La Fuente, Alfonso, Apartado 25718, Mexico 12, D. F.
Fischer, Ralph F., 1126 Tulane Dr., Mountain View, Calif.
Gerike, William, 6402 Easton, St. Louis 14, Mo.
Graef, Richard E., Lutheran Concordia College, Austin, Tex.
Hattstaedt, Otto, 3824 Michigan Ave., St. Louis 18, Mo.
Hildebrandt, John C., 418 S. Ash, Yuma, Colo.
Helmers, Darrell D., 411 Ovington Ave., Brooklyn 9, N. Y.
Hopka, Prof. Erich, 1204 E. Seventh, Winfield, Kans.
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